1: Powdermaker E-5 (1929-1930) 1933 OM10 New Ireland OM10
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but when their preparations are finished, about four o'clock, they take their ease and chat and gossip lightly. Perhaps they wander over to another hamlet and visit the women there. At sunset they return home, feed the pigs with the scrapings from the taro, and, if they have fowls,[1] these are also fed. The girls and younger children go to the beach waterholes, in which the sea-water is filtered as it trickles up through the sand, and they fill the hollow bamboo stems with drinking-water. The time for this varies with the tide.

Night comes quickly and by seven it is almost completely dark. Each family is gathered around its own fire in the compound in front of the house. Some sit on the ground, and others may be on a bamboo bench constructed near the fire. Now they have their evening meal, the inevitable baked taro, perhaps varied with a bit of fish or a few crabs. Throughout the village every family is gathered as a unit around its own fire, and there is an air of peace in the place.

How the rest of the evening is spent will depend upon the moon. On dark nights, unlit by the moon, everyone goes to bed quite early, an hour or so after they finish the evening meal, but on moonlight nights the scene is different. Even when the moon is only half full the village is illumined by its beams, and when it is completely rounded the place fairly shimmers in its rays. The leaves of the coconut palms shine bright green and the bamboo trees sparkle with fireflies. The beach is like a cold white streak lying between the dark blue waves and the green trees. The tall arica palm nods its head gracefully in the background. The fires gleam throughout the village and aid the moon in throwing tall shadows, which make the houses seem small and insignificant. Now there is gaiety in the night. Children are playing on the beach imitating a ritual dance. Adults are visiting each other in their compounds, or strolling about, and

[1] Chickens have been introduced through white contact.

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342 owner makes the few necessary furnishings. Beds are made by placing bamboo poles side by side, three feet from the ground. There will be a space of several feet between each bed, and one for each person of the household. Between the [513] bed of the man and wife is the place for the fire, which will keep them warm at night and protect them from insects. (Bed-covers do not exist.) In the centre of the house is the cooking fire, *liga*. Above this place is built a bamboo shelf, [352] *kogo*, to hold baskets and baked taro, or any other household article. A man may eat half of a baked taro and place the remaining half on the shelf for the future when he will be hungry again. As a rule there are no decorations of any [353] kind inside or outside of the house, but there are the usual exceptions, and a few who are skilled may have a bit of carving on the outside.

PIG-HUNTING

224 The wild pig of the bush are hunted by a few men of the community at irregular intervals. Not all men are pig-hunters. To be one, a man must own a dog and either know, or be able to purchase, the magic which is said over a dog to make him effective. This magic is made only once over a new dog, not every time there is a hunting expedition. (In the same way magic is made only once over a new fishing-net.)

A man will start off early in the morning carrying his bamboo spear, accompanied by his own dog, and sometimes by two or three other dogs belonging to different men. The dogs track the pig but do not kill it, unless it should be a baby pig. When the dog has found the pig, the hunter comes up and spears him. This, however, will usually only injure the animal and not kill him. If the pig is a small one, the man will fasten it on a bamboo pole and carry it home alone, but if it is big, he will tie up the animal so that it cannot run away, and then return to the village for men to assist him